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The Spirit

of the Times



First Edition.



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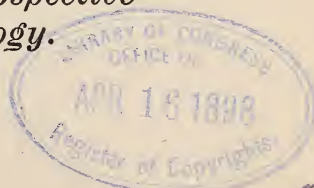
THE
SPIRIT OF THE TIMES.

BY

~~3/4/7~~
AROMAZ.

[Mrs. Zamora Bobbs Shively
marion, Ind.]

*An Objective and Introspective
Study of Psychology.*



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To the Law of Time
by
Wife and Daughter of a
Physician, is this
dedicated.

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ETHICS OF LIFE AND WOMAN.

CHAPTER I.

Truth is convincing and will live without argument. Truth explains, convinces, and induces, no matter what form of thought, composes and conveys it.

Law of Truth.

“There is no language capable of conveying the different variations of thought,” that touches the mind of man, but to each according to his light, may the best of this be made. Woman is not educated up to Drummond’s “Natural Law” and we would not have him dissect her inward law that is inspired and expressed in the Persian Proverb:

“To know that we know, that which we know, and to know that we do not know, that which we do not know, is the true knowledge for man and woman.”

True Knowledge. Capable should be both in their own line of development and learning. In other words, man can not put on woman's form or clothing intellectually or spiritually, neither can woman put on the man's apparel or form of being, reasoning or physique. Had woman attempted years ago to answer physicians and others on pre-natal influences, she might have excited ridicule, but now timid woman may think, and without doubt know it is too soon for man to know anything about these influences, as "All things are not made new."

Inward Law. The law "he would not do away with" is the light for woman's understanding, which is, that "God or Love is the self subsisting power of the universe." Swedenborg in making this statement did not recognize woman as a medium to develop this power. Not knowing any woman, yet he was inspired to give the hope of perfect conjugal felicity; though God required man's help to make the first woman, in Second Genesis. In First Genesis, he creates "male and

female," "created he them good." In 'the second Eve is rounded by the sleep of Adam, but the second construction of Eve is no better than the first. In fact confusion takes you when you commence the second chapter at the fourth verse, and we wonder if inspired good or God is not the first, and inspired evil or man that named sin is not the second. For conceiving it "Hamlet like the result of his own wrong and forced cause, in the upshot purposes mistook fall'n on the inventor's head."

Man has made the law, but woman brought man, genius and king, into the world. She is the camera obscura that perfects the love-light of genius, a something diviner than we know, that distinguishes one being from the common herd. The husband or some love is her ideal of perfection; seriously they are the bone, dust or rib of which she makes a breathing soul of love. Genius, like the rare orchid has its own divinity or semblance, unlike those found in beaten paths, but the

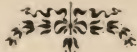
“potter will do as he wills with the clay” and makes the being of different mould for the times. The savage that must not be judged by the law does not bear female murderers. The sensual Jew that has knowledge of the form of law does not bear female misers. The law of the Jew will not permit man to take life or go to war, but as they lose sight of the form of love’s law evils increase with this people. As yet few Jewish criminals are found in our penitentiaries. The law that “the sins of the father, etc.”, has not been changed and as we get understanding the work of Benedic or Benedick, not Penelope is undone. For woman with that law can not mirror or reflect pre-natal effects. That some one is responsible for degeneracy and genius is conceded to the law that is. No doubt she is a medium or light to develop genius, but she is not responsible for sin; her sins die with her. Insanity and loss of

Law of mind from disease or trouble is not
Disease. inherited from the mother, neither
is the morphine habit and drunkenness though
environment may incite in her children their
use. Physical infirmities, as phthisis, pulmon-
aries and scrofula are carried by her.
Loatshome diseases contracted will leave their
impress upon children born the three years
following its contraction.

The inward parts of many men and women today are literally burning out physically and morally. Like Mackbeths, they are ignorant that a drop of blood could be so great. Sin bearing, child bearing and child rearing, has been too much for woman; she would have cause and effect, shared. Parents deny their divinity when they bring children into the world with instincts not above the beast, We have sat at the right hand of the preacher with long amens to the assertions of irresponsibility in Christ. Christ made note of death by crucifixion in saying, "it needs must be I should die and rise from the dead, that ye

might live again." A knowledge of perfection of the law that never had been known up to this time. His love in birth, life and death lived the "thou shalt nots" or love for us. Man's physical suffering is so meagre that death seems greater than life.

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CHAPTER II.

Relieve woman of the fear of sin bearing and she will become more capable, for "conscience makes cowards" lacking in self-assurance. Paracelsus states "like is cured by like, not contraries by contraries." This fundamental principle developes facts, not theories that run parallel with the inward or natural law regardless of the Sanhedrim or St. Jerome. Froebel was going to teach the German mother to reason "as they were always doing the right thing without knowing it." Trilby did not conceive or subject her being to moral criticism until love had attuned her senses to an ideal of perfection wrapped up in Little Bille.

Law made
Plain.

It was Bacon that made plain contraries, and like when he said "nuptial love maketh mankind, friendly love

perfectith it, but wanton love corrupteth and embaseth it."

SHAKESPEARE ILLUSTRATIONS.

To strengthen the above comparisons take the lives of the two brothers in King Lear, Edward the bastard, and son of Gloster. GLOSTER—"His breeding has been at my charge. But I have a son by order of law, some years elder than this, who yet is no dearer, though this knave came somewhat saucily to the world," and the whore-son must be acknowledged. EDMUND, soliloquizing—"Why bastard when my dimensions are as well compact, my mind as generous and my shape as true as honest madam's issue." Base, base! Who in lusty stealth of nature take more composition.

Decadent's Knowledge. * * * * But if my inventions thrive Edmund the base shall top the legitimate. This course nature in analyzing his own powers and irony of fate arraigns justice. EDMUND—"An admirable evasion of whore-master man, to lay his goatish disposition in charge of a star * * * * my nativity was under

Urso Major, so it follows I am rough and lecherous. I should have been that I am had the maidenliest star in the firmament twinkled on my bastardizing."

The divinity of the mother's first son is appreciated by Gloster, when he says, "O, Edgar, the food of thy abused father's wrath; might I but live to see thee in my touch I'd say I had eyes again." Edgar in admonishing Edmund tells him, "The dark and vicious place where thee he got cost him his eyes." EDMUND—"Thou hast spoken right 'tis true; the wheel is come full circle, I pant for life, some good I mean to do despite my own nature."

The above is a glimmer of light on genius, and a degenerate. Shakespeare portrays the unchangible law of life and love. The old testament writers never heralded a genius or leader that they did not state the mothers were loved by the husband. Research will not discover the destroyers thus mentioned. In this Bible biography the reader can see plain-

ly, as the exact words of the scripture are used: "Abraham loved Sarah as she was fair to look upon." At sixty-five and ninety the great men spoke of her beauty. Their first child Isaac, she with her husband dedicated to God.

The Potter's
Clay. "Isaac brought Rebecka unto his mother, she became his wife and he

loved her." Though Isaac loved Esau the mighty hunter, because he did eat of his venison, these selfish motives did not prompt Rebecka when she arranged to give the birth-right and blessing to Jacob the peace-maker, subjecting Esau the warrior unto him, thereby changing the law, making the last first. This

Abraham
Convinced. inward law astonished Isaac, also Abraham, when Sarah turned Ha-

gar's son out for mocking Isaac, as no punishment befell Sarah or Rebecka; their husbands were assured of the divinity of their understanding. "Jacob loved Rachel more than Leah." "Joseph is loved more than all Jacob's children" and becomes king of Egypt. The famed prophet of Isreal was the son of

the inspired poetess Hannah of Israel. "She was greatly loved by her husband, who gave her a worthy portion every year."

Hannah's
Portion.

The above mentioned children were the first born. Miriam, the sweet singer of Israel, Moses and Aaron were the children of God fearing parents.

David loved Bathsheba and this love bore Solomon, the second child. The death of a preceeding child seems to cement and seal the bond, as parents of Lincoln and others were united, by the sorrows of love. As David had killed so many he was told his son Solomon should build the temple.

These stories of kings are more beautiful than any of those in "Arabian Nights," for behind them may be seen divinity instead of some imaginary Banshee.

The Britanica will aid in holding the mirror up to nature, though it cites genius a father but no mother many times. Into the world thus came Burns by Carlyle. "Carlyle with his lantern of intellect could see a man with-

out his clothes," but he makes a grievous mistake when he sees genius without a mother. In his biography of Burns, in the *Britanica*, he makes the concise statement that "Burns was fortunate in his father." We admit this, though aware that he saw with remorse the dead wife's devotion too late. We of the Nineteenth century and X-Ray can assert X-Ray. that we see man without his skin. Our age too, will permit us to see Burns fortunate in being the first born of a loving, imaginative, possibly ignorant, mother.

McCauley had no mother, according to this Topsy history of the *Britanica*. Biographies record little of many mothers, but if genius was their offspring a husband's goodness and love inspired its divinity. This self-subsisting power that may quicken all human hearts, a power that no animal on earth or waters of the earth have ever transmitted.





CHAPTER III.

PHYSICIAN'S PRIZES.

The history of Napolian is used by physicians to show the power of the mother's mentallity and influence before birth of a ehild. That perfect man's last thought, "Behold thy mother." will serve here, but in this case to behold the mother you may see the father of great Napolian.

Letitia Romiline was very beautiful and had great determination of character. She shared with her husband the perils of the civil war in Corsica previous to the birth of the Emperor, but history not of the physicians states this marriage was not considered with favor by the Romilines, but owing to the ardor of the couple the marriage was sanctioned. The ten living children of this loved mother were talented and some were

very beautiful; the daughters were the equal if not the superiors of their time. One son of the thirteen children was a noted naturalist. If Napoleon's father had not been a warrior or destroyer, this first son's picture by banished Hugo might have been an ideal to love instead of fear. This is the
Rare Heritage only illustration cited where military genius was inherited.

It seems if wars are necessary, there have been plenty for those times. Lincoln said "War opened the way for (the destroyal of) every dormant viper hidden".

Another illustration used is Mozart's mother, who enjoyed music previous to his birth, but she was a great admirer of her husband, a Jew that loved and respected a wife. This family was a harmonious one, the sister playing very nearly as well as the brother. Byron is said to inherit his fickleness and temper from his mother. His mother was loved for a short time by his fickle father who boasted that three generations of Byrons had left their wives. The fickleness and gen-

ius of her first born is traced to the cause of this woman's love and fear. Very similar but an entirely different effect was developed by the Byronic high tempered mother, in her first son, John Keplar the great astronomer, an amiable, loving being. The mother's sin was apparent only while she lived to torment his meek spirit. Her sin died with her, the father's love inspired in this woman generating this great genius.

There is a French saying that "love is the ego of two," but it should be love is the divinity or genius and harmony of two, an unselfish acknowledgement of a nature better than our own. The old law of Leviticus XII and Luke, that the first child should be holy, has not been a vain law. The Virgin
 Where Ignorance is Bliss mother's ignorance, having no fear, believing all things, hoping all things, is of more avail than wisdom of maturer years. Leornada DaVinci, the great universal genius, with the capacity to discover and explore along the whole range of physics, sciences and arts, is a greater exponent of love as a better birth-

right, than wisdom or wealth. Da Vinci was the illegitimate son of a lawyer who loved a peasant woman. Later in life he married other educated woman who bore him eleven children. All these children were narrow, bigoted misers, when compared with Da Vinci, the artist. The anxiety and care of his mother, and his magnanimity in relation to the inheritance left by his father attests the sublimity of this great heart. History states he was an Appolo of grace, depicting strength in every rounded curve of his being, with the warm blood of peasant nature's life in cheek and beautiful mouth, his physique like his work and thought, far above the people. He got his best lights and shadows, probably from them in a casual meeting at the palace steps where he amused with such light wit that made them feel a friend indeed. Life was broad to him and he used all of her natural wealth. One of his maxims was "poor indeed is he of many wants;" a suitable one for gold basis and these times.

It does not occur that the first child of man

is capable, but the first child of a harmonious marriage is never a decadent. Solomon loved many women, Brigham Young's wives were many, but their children were incapable. From these facts it appears that man should love only one woman and we might infer the first child should be the last. Children of a loveless marriage are incapable they have not one tangible thought. They do not draw or harmonize; every thing is out of sight, but parents of affinity will adapt their children to humble circumstances and happiness. Two cases have been noticed where the first child was not beautiful. Madame De Steal, grand child of a rector, and Socrates, the divine pagan. In acknowledging his homely physique, he said he would make his being so beautiful that his form would take on new beauties like those developed by his mother as midwife. That there is divine love must not be doubted, for Mary the Virgin conceived it. This was acknowledged by the beloved physician, Luke. The environment of Mary and Elizabeth in the hill country was another aid

to the perfection of their offspring. Another was their unmixed geneology. A doctrine that many divines see little virtue in, thinking good blood degenerates. The children of mixed parentage unharmonized as the negro and indian, are shown as having consumption scrofula, barrenness, diseases of the blood, relieved by early death. It seems incredible that a system of facts can make plain that Divinity shapes our ends. If these are facts, "the hearts of children may be turned against the fathers." For acknowledging only the animal creation and making apparent the demarkation of "the spirit of man that goeth upward and the spirit of the beast that goeth downward."

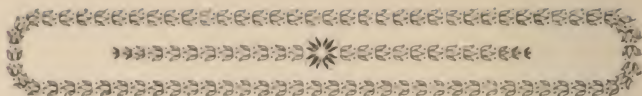
But life takes a leap every where that love generates genius or energy. Through this power, the arts and all peaceful pursuits are preserved among heathen and civilized humanity. Contraries destroy beauty and goodness. "Every man is a worse man as he is unfit for the marriage state."

The Iroquois nation permitted and respected

Irroquois and Cherokee women in their council. They with the Cherokee nation of today attained the highest savage development and harmony, and will die as pure as savage nature permits.

Mixed geneology was the life of Browning. His negro mother was not despised by his father. Dumas too was humbled by similar compatible parentage. Col. Hugo was of a tribe of nobles. His hunt and capture of the Friar Devil or Fra Diavolo, made him the daring hero or ideal of the sailor's daughter. This mother's son, Victor, espoused the cause of his mother and common people. St. Gaudens parents were not cognizant of only one blood of the nations of the earth.





CHAPTER IV.

Back in the gloaming of history we can see
"Darling of an early home and the "Darling of
England" England," Alfred the Great, before
his mother's knee listening to the riddles and
songs of St. Aldham and stories of Beada,
while she weaves in her tapestries with fingers
of love, the sorrows and conflicts of her hus-
band. The tapestries still hang on
England's English walls. Alfred's divinity too,
Tapestries lives in England's libraries. Genius is capable
of development in all lines, their versatility en-
ables them to enjoy a novelty every day.
Raphael, Crawford, Edward Jenner the "vac-
cine clerk of the world," could picture nature
by word, hand or eye.

Any man that lives by wit, speculating on
and not considering the divinity of man com-
mits usury. In the golden days of Greece an

artizan was far above the man that speculated on the supposed lack of divinity in his fellow man. One of the heroes of Homer's time created, with his minds eye, and performed with his body the necessary labor that build-ed his own palace, another designed and carved his own bed; these men were honored above all others. Humanity becomes incapable when they can not, in love, give without destroying to nature and man, this that de-velops nature and man. These are the beg-gars that are far beneath the happy gypsy that does not destroy either.

Other "gods that have walked before us" as first offspring were Confucious the child of
First a young woman that loved a middle
Fruits aged man; Josephus, Millet, Gibbon, Mrs. Browning, Charlotte Cushman and George Sands, "who tears a passion to tatters" in Maurprat and makes a lamb of her beastly hero. But Sands in Consuello and Juan Ruiz the poet priest, make us believe that carnal love does become divine love. But time has ac-counted for other genius and strength, also the

first born by giving us Corregio, Sr., and Jr., Spinoza, Gallilio, Gainsborough, Maria Sevigne, Agassiz, Mantaigne, Guttentberg, Luther Canova, Walt Whitman, Hawthorne, Sr., and Jr., Rosa Bonhuer, Jane Carlyle, Ruskin, Shelly, Henry Fielding, Couper, Malibran, Goethe, Thomas Jefferson, Shakespeare, Emma Eames, Fenelon, Crawford, Lamartine, Henry George, George Washington, Cornelius Vanderbilt and Chief Justice Marshall, who was the oldest of fifteen children.

The proverbial preacher's bad children has been followed over the world and we find it is a misnomer, they are not bad, the general average of virtues to their credit is equal to the first born. We are almost persuaded that "God does set his elect in the families," when we learn that none of the following children were incapable. The greatest thinkers and most divines are of Scotch descent: Lowell, Gladstone and Irving's mother were Scotch; these sons were the youngest of a large family, but resignation is strong and akin to hope in some wo-

Preacher's
bad boy

Their
Knowledge
of God

men, this spirit does not contrary or work harm to any one. Sam. F. B. Morse and Cyrus W. Fields were the eldest sons of clergymen and co-workers in telegraphy. Morse inventing the telegraph and Fields the inventor of the Atlantic cable. Morse started in the career of artist and received the gold medal for his "Dying Hercules," though having thirteen competitors. The Bronte girls were daughters of a clergyman, Lessing, Arthor Stanley, Tennyson, Langtry, Anthony Hope, Bishop Butler, Goldsmith, Sir Astley Cooper, Elizabeth Phelps, and the Coleridge, Hall Cain and Sydney Smith families were the children of divines.

When the Taylor boys of Tennessee were running for congress, Robert the elder "fiddled his way" with out effort to that position, also to a still higher one as Governor of the state. He followed his mother's political views, though his father was a Republican Methodist preacher we can see "method in it." Grover Cleveland

Two
Electrical
Powers

A few
Orchids

Cleveland Family was the eldest child of a minister's large family. "During the six years pastorate Mr. Cleveland's father had a child baptized every year."

Emanuel Swedenburg was the first child of a minister. This genius with an iron constitution was able to write volumes with easy flow of thought; he was educated in the languages, mechanics, mineralia and astronomical truths, that later was acknowledged by Herchel and Newton. To-day he is beginning to illumine our age not as a spiritualist but as a divine genius. Spiritualism as practiced, he considered the works of evil spirits and decadents. He said a man should be well rounded on all subjects and not pursue only one phase of divinity or nature.

In Goethe's "William Meister" and the "Confessions of Rousseau" is shown the leadings, characteristics and temptations of genius and childhood, according to the time for them. Greater appreciation should be given this first child of a minister's daughter for his knowledge of the pathology of the inward law. His

Rousseau father though well cared for by his second wife "admitted with tears of sorrow that forty years had not diminished his love for Rousseau's mother."

If Madame Necker had not been taught by a clergyman the subsisting power of the universe, she might have become conscious before she did that M. Necker (the gold creator) was not compatible in her faith. Their only daughter Madame De Steal reaped from her mother county, France, the loss of that which she had idealized in her father, (position and wealth) to the neglect of appreciating her mother's love and genius.

Necker and Recamier Le Brun had something beside beauty and dress as leaders of the French salon, talents in wit, learning and art they used well, their dress becoming their station and individuality. Life and nature is dead that does not express something in its decoration. Spring has its soft medium tints, not sure of itself. Summer, light colors and sky. Autumn, the best oriental coloring, Indian red, orange,

copper and gold, to make warm the dull cold foretelling sky.

None of the Beecher family were incapable though the children of a poor clergyman.

Beecher
Family When Catherine was born her father wrote the following beautiful letter:

* * * * "May I never forget the goodness of God who has heard our prayer. Thou former of the body and father of the Spirit accept as thine, the immortal soul, Thou hast ushered into life. Now Lord we look to Thee for grace to help us rear it for thee." This spirit characterized the whole life of this devout couple. This daughter filled many important positions in Boston and cared for the large family of eight, which included the wit Henry Ward. and Harriett Beecher. Boscowan, N. H., had in life magnetism the power that produced one hundred and thirty eminent men, as jurists and authors. A town in Indiana was so inharmonious that it never sent but one man out, an Oklahoma Governor, and he was returned for reasons. (?)

Harmonizing qualities of the parents may

be seen in the following account of Nicola Tesla, a slav, with the racial characteristics strongly stamped in look, speech and action. His father was an eloquent clergyman of the Greek church. His mother aided him
Tesla by making looms and churns and other labor saving devices for the pastoral households, while he preached. Tesla says: "We are merging into a new world. The change will be as complete as if the material world had passed away and the spirit world had taken its place. In fact what in the ages has been called the end of the world is now here." His pictures by wire astonished even Edison.

The perfect pieces of fiction "Hypatia" and "Alton Lock" with its beautiful scotch philosopher, were created by Charles
Kingsley Kingsley, the uneducated son of a clergyman. He had the knowledge of Solomon that knew of every tree and form of life "even unto the hissop that groweth in the wall."

Rapheal, the artist that was a century ahead of his time, Moliere, Bacon, Rembrant, Della

Religious
Families

Robbi family, Southey, Longfellow, Bryan, Shelly, Corvantes and Mendlesohn whose grand-father wrote the "Immortality of the soul," were religious families. Some fled from their country on account of religious persecution. George Elliott's father was a stickler on creed and rights of woman, but he inspired a love and spirit in his wife that was the light of that broader spirit of the writer that knew no creed, but inward law.

Johathan
Swift

Dean Swift's father died before his birth. No wonder the vein of satire was over developed in this first son, for human aid was ever as erratic as the moods of nature. Stolen by his nurse, his mother with no means to send for him, obliged to accept the help of a miserly uncle, environment made him the Satirist of the age, feared by parliament and courts. He questions the right of those who bring children into the world without love or law. Thackery said to think of him was "like the ruin of a great empire." Thomas Sheridan, D. D., damaged his prospects while Chaplain at Cork, by preach-

ing on the anniversary of Queen Anne's death from the text: "Sufficient for the day is the evil thereof." This lack of tact was not due to want of wit. His children as learned actors gave free vent to their Irish wit too, with no evil intent and better success.

Laurence Sterne, Parish Priest as he was, gives his own biography in "Tristram Shandy"

"Tristram Shandy" "accounting exactly for his birth as near nine calendar months as his father in reason expected," wrote between the lines more history of his genius. As his father was continuously on the march with his regiment from England to Ireland, and from one part of Ireland to another, his mother illustrated the truth that love is not love that with changing changes. The circumstances will admit this genius, though not the first child. In fact all genius is the creature of divinity or love. Biography may illumine some day, names now unknown and destroy the hallow surrounding many known.

The Hawthorne's, Corregios, Dumas, and Herschel's are examples of inherited genius

owing to the affinity of their parents. Genius thwarts God's plans when they selfishly laud their own ego, owing to the law that they should love and respect the affinity of their parents.

It has been a devious route for the reader (if he has arrived here) to learn that all good or genius is God. This thought is beautifully expressed in the lines of Kipling:

“And no one shall work for money,
And no one shall work for fame,
But each for the joy of the working,
And each in his separate star,
Shall draw the Thing as he sees it,
For the God of Things as they are.”



PREFACE.

The experience of woman's labor, not speculation or discourse should be the guarantee for this knowledge.

Published subject to time's perfecting changes. This short story of a few long lives may contain only the beautiful words and truths of the ages, but children will ever question, and for those that see the times; "the worst times and the best times" not of 1776 without the written law of the beginning, this effort is made to reveal a system which Robinson Crusoe like, discovers a peaceful Cheap habitation, relieving chaotic mind Perscription. from unrest while developing the faith in that best of everything that tends upward. For back of all genius or energy is love in some form. Sir Astley Cooper advised all students to look for themselves, as no opinion or theories can interfere with information acquired in dissecting! That the desired woman readers may not criticise before they assimilate the contents. I would that they take

the same advice that was given to writers of books. "Be but in tune with yourself, Madam, it is no matter how high or how low you take it." To woman this sort of criticism will be difficult for their needs must have something before, beside or behind, in the future, past or present that weakens them in true, womanly wit and judgment.

To appear in the form of books of to-day is very difficult. I find that Jean Valjean should have come under organizations and parts of my first book (printed six weeks ago,) should have been elsewhere? Through aid of the paste pot, pages have been torn from, and placed in regular order that it might appear (though an impossibility to even a domesticated biped) the thoughts came all at one sitting. Eight years have passed since Shakespeare's illustrations were conceived and the others have developed in Time's research. Should not dare put it upon that public that a woman can not damⁿ, being so nearly related, if I had not noticed they were coming our way, toward we Irish, (Sterne and myself.) He could write chapters in six lines; where-as I write and discard chapters before writing six lines worth reading. Never man wrote of things so true as they come, anything, how-

ever small of a family nature from the metropolis hobby-horses and hinges to Yoric's sermon where he cites David whose conscience smote him for cutting Saul's robe, but had no qualms of conscience when his beloved servant Uriah was killed for his cause. Showing that the written law is guide to conscience. In fact everything is shown in its right light and by its right name, and that makes me think that a few chapters I have named need no title.

The name, (given too soon,) as well as dedication, appeared so large for a small writer of a small book, that I thought to go without a preface, as the first book would likely furnish entertainment, for gossip about people they have known never becomes irksome to the truly great. But now that they are to consider people they may desire not to know, an introduction or preface from the author as voucher for incoming crowd is absolutely necessary for few know that "a bad man or woman can not harm a better."—AROMAZ.

N. B.—Part of the fourth generation was carried to the club; (that great body that imbibes all our surplus energy.) The energy appeared to fall like lead on some, ^{that} ₁ thought

Woman's
Mettle

their own man was being mutilated and killed while making arrangements for a greater new woman. Evidently something was wrong, for formal compliments do not come from the heart, but I swear by "Ernulphus" that book "you can not swear out of" that all and every man is as great at the end of the pamphlet as divinity made him in the beginning. No pamphlet can hold a larger man, but man in this form should not be taken to clubs, for you are likely to weaken more life than you regenerate. Only the individual may be benefitted by this form, for many measure the work of Time's eternity by the small dark spot belonging to the eye which is nothing without light. Each woman of club or home can generate, alone, her own light, and in this individual's judgement we base our faith. The crowd will neither note or relish my novels for my heroines are as insipid as fish without salt and my heroes, are as reeds shaken by every woman's breath. We would have life, may the fates forbend me; my vocabulary is too small I must have words, simple words, only words with one spark of life to each word.



THE FOURTH GENERATION.

The Law Cites Four Generations of Evil Not
Six or Eight.

CHAPTER I.

“THERE IS A GENERATION.”—

Prov. xxx: 11-14.

Many desire knowledge of the law without the aid of the unvariable scriptures but the natural law as taught through history is shorn of its strength and system by the culling of the fittest survival and indifferent time's eyes. But generated life generating life, is taught better through biography, than history ~~was~~ taken as a whole. For the best individual life is that best contemporary of the times, “Public History is a register of the successes, disappointments and the vices, the follies and quarrels of those who engage in

contention for power." History measures well the pathology of sin in every four generations. And the beauty of unmeasurable mercy extended may be seen in the last chapter of Job.

Job's sons Many parents if living today would, like Job, see their "sons' sons even

four generations" capable. Henry Alford, D. D., poet, preacher, painter, biblical scholar, critic and philologist, was preceeded by five generations of clergymen of distinction, that filled an English church. In the Adams' and Emersons, of Massachusetts, and the Lee fam-

Emerson, ily, of Virginia, are illustrations of
and Lee
Family fourth generation survivals. The

Lincolns' and Grants' lost sight of divinity in the second generation, acknowledging only

Grant and luck or chance as they call it of this
Lincoln world, consequently the third gen-

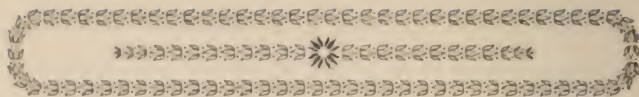
eration will never be heard of. Owing to moral and physical infirmities this fourth generation has not the fixity that characterizes a race or savage that can not be judged by the law, and from it springs a daughter whose maternal instincts physiqe and environment

necessitates the being and spirit of love and harmony; but this spirit does not necessitate this individual to the jurisdiction of the gentleman pig.

“Job was greater than before” and saw with satisfaction “sons and daughters to the fourth generation, and he gave his daughters an equal portion with his sons.”

Montaigne, Shakespeare and Scott left daughters to succeed their love. All the love of Byron lived in his daughters. The illegitimate daughter’s biography can not be found, but if Byron had no love for the mother the burden of law and sin for this world was reduced and finished by this daughter.





CHAPTER II.

"Soon O wonder !
Upon my grave behold it,
Springs a flow-ret
From out my heart's cold ashes."

—Adelaide-Beethoven.

Daughters succeeding this fourth generation perfect love or complete decadency, her love may be the inspired vitality and energy of a divine soul. Decadents there may be in human form that are barren of the harmonizing energy that developes good for a soul or mind.

Nordau and Tolstoi considered Wagner a decadent as his heroines are capable of being the redeemers of men. Wagner has pictured the truth of the law as divine genius unknowingly ever does. Wagner was the one individual of his age. Tolstoi was so incapable he considered it wisdom to isolate himself from his wife and fifteen children that he might show the world how man

though a Prince may live in humbleness. Wanting nothing may be divine, but this doctrine is full of fallacy in this age for a man that wanted such a family, his own ego divided his house. The wife is now dead and the care of his children has devolved upon others. His hideous dreams and creations of

Tolstoi's death and sin are not for woman to
Creations read as they can not conceive divine

man so gross. Woman does and should redeem, and like Dante's Beatrice, beautiful Marguerite in Faust and Elsa in Lohengrin, her personal sacrifice and love uplifts and does not transmit sin. If she loves her ideal, she can not transmit only harmony which is energy evolved, and growth in grace. Have charity for this may be one of those "daughters of Zion," that bears the ills with a weak physique while she sings as Miriam of old: the requiem of "The horse and rider o'er-thrown. The French saying. "she is so good

A French she is good for nothing" might be
Saying said of this woman that succeeds
the fourth generation. But this conception is

that child "except ye become," trustfully, which answers the purpose of time better than the contraries that might be induced from being bad enough for anything. In one of Shakespeare's creations, and Charles Lamb's "Beauty and the Beast," a woman loves a creature that astonishes the disinterested, but it was and is ever thus; all things seem

Divinity	mallable to the Divinity or love
in man	in man. Gloria in the Christian

made no mistake when she said, "If men wanted us to be good we would be good." The semblance of a weak use of divinity is expressed in the being that can not inspire the love of some good woman or child.

Socrates's philosophy was not in evidence when he married without loving Xantippe the scold; men lived on the fruits of his mind "but all men's ears grow to their tunes" or ego, his sons were the worst of decadents, assuring us something was greater than Socrates.

The knowledge of the law of mercy may be seen in the beauty of the Coleridge family.

Senior, Junior and daughters. Old Dr. Arnold, of Rugby, and son Matthew, the apostle of sweetness and light, and Mrs. Matthew Arnold Ward, niece of Matthew.

Four generations mark the Hawthornes; Nathaniel's beautiful letters to Sophia his wife, showed the same devotion his mother's short married life pictured; Julian and Gwendoline were preceded by Nathaniel. The Van Rensselaers's of New York have a long line of worthy ancestors.

The essence of divinity in Aaron Burr was engrafted and perfected in his one beautiful daughter Theodosia; Burr was the son of a Princeton divine, his grandfather was the great Jonathan Edwards, as a profligate in morals at eighteen; he disgraced virtues, and neglected opportunities. His abuse of environment and talents personified his own maxim; that "law is whatever is boldly asserted and plausibly maintained." Queen Victoria as direct decendent of James I, should not lessen that monarch's greatness; being a law unto herself this re-

A Woman's
Proposal

spected figure-head proposed as she desired and the marriage was no disgrace to English soil; their nine children are more capable than the general average of monarchs.

The Dumas' leave daughters to be loved. To the Bishop of Autun who had delivered an address on the "abolition of slavery," Dumas wrote "he had only to go back four generations to find negro slaves among his ancestors. It is therefore not only for our brothers from a christian point of view that I think of you but perhaps for some real relatives whom I still have on board the slave traders' vessels." Duma pere respected his mother; Duma fils was a good father and protector of his daughters. Four generations of great and learned bankers preceded the Baroness Burdette Coutts, a woman with virtues not compatible with gold exchange. The daughters of the Vanderbilts must acknowledge some good in the parents of the first generation. The Cornelius of the family.

The over pious parentage of Robert In-

gersoll, that broadly denied virtue or good in all life "except that which might be seen in a grave-yard," was the divinity of that great man. That they could see God or love within such narrow limits; was the strength greater than he that can see no God in anything,

Ingersoll's Daughters His heritage to the world; his daughters will non-pros, only his virtues with their knowledge of the inward law of love: The same confusion or evils follow in the Bible to realized good; man can not tell where an evil to be, "thou my good" begins. Only an Ingersoll could be the child of God-fearing parents; he, as the cynosure of all eyes compares well with the weaknesses of children that had no such parentage, and recalls that these are the first fruits wherein "His word shall not return to Him void."





CHAPTER III.

The beautiful faces of five generations of remarkable women of genius may be seen marking the law in extension of mercies. The grandmother of M. Vitte the Russian Minister of Finance, was a famous geologist and botanist and as the last Princess Dolgoruki, heired some of that fabulous fortune of the Dolgorukis which had been mounting up at compound interest in the Bank of England. Her daughter was Mme Elena Hahn the novelist called (by the great Russian critic Belinski) the "George Sand" of Russia. Mme Hahn's two daughters were the famous Mme Blavatsky and Mme Jelihovsky the most voluminous and best known writer in Russia today. Her daughter is known to English readers as translator of Mme Blavatsky's most finished work, "The Caves and Jungles of Hindostan." A family

name has become extinct with each of these famous women. Blavatsky the generator of Theosophy gathered from generations of Theosophy learned ancestry of Hindostan and the Caucasus; she has not revealed that "We get back our mete as we measure" more plainly than the Bible, and would incite us to see with eyes holden that which confuses instead of vouchsaying the trust and simplicity that becomes the easy life of the child. As the law may be seen to be fulfilled in this world that sins of the fathers that know the law is not carried beyond the "third or fourth generation" and "mercy is shown to children's children of them that love Him unto the fifth and eighth; we need not doubt but that "not one jot or tittle shall pass away until all is fulfilled;" not through our own devices, but "the spirit within;" "they serve that wait." This is the law in this land of liberty and good sense, ever faithfully declared and already written; prenatal influence can not change this declared written law. Women should know that they are wonderfully and fearfully

made; to be the mothers of so few drunkards

though seeing man bereft of reason,
 "We are not ourselves when nature, being oppressed, commands the mind to suffer with the body" so few that take life, though fathers must be warriors (?) and so few suicides though compelled to bear

and fear where others do not restrain. Ibsen in the 'Doll's house' portrays one woman's fear when she discovered herself. This succeeding beautiful daughter may diminish her liver and lungs, and misplace her womb and weaken her blood vessels by lacing; from these desired defects she reaps tumors and headaches and ills of the natural body. But if this daughter is drawn into the vortex of sin, the inward law makes her debasement more apparent and she may finish the work beyond human redemption; hypocrites of her mind's eye devoutly hold her sin up to the world to name though that perfect God said "in thee I see no sin." If our faith in divinity within guided our perverse natures and outward form and appearances, all would be capable; for "He remembers that we are but dust." Fools are we that acknowledge we

can not make; but only mar the outward form that is expressed and lighted by the eternal unseen or inner beauty.

Phillip Brooks, Washington and George Elliott left no genius to succeed their perfections: The fruits of their mind (which Socrates considered the best energy of life) is still beyond "these fourth generations that would devour the poor from off the land." Four generations of son's sons lost divinity and filled consecutively the drunkard's grave; the daughter that succeeded them was afflicted with a weak physique whose sorrow is that she could never harmonise with those around, her life will burn up the tares, no farther will they be carried; she reduced the burden.

The unnatural appetite of the father of Edgar Poe killed the genius of the first son of
 Edgar Poe a beautiful actress; this landscape gardener of "Landor's Cottage" and creator of "The Raven" left pictures wherein divinity lost, formed a drunkard's gibberish.



CHAPTER IV.

"Give me my robe, put on my crown,
I have immortal longings in me!"

—Cleopatria.

A woman's life was, is and ever shall be death to sin; as shown through her love and faith; as, in Mary, Elizabeth and Naomi, or no faith in herself, as in laughing Sarah; or in her own rottenness, as Jesebel and others, or through her celibacy, as Miriam the Virgin Prophetess, or Jephthah's daughter, or her barrenness, as Deborah the beautiful singer, or Anna the faithful attendant of the Temple.— Indeed: "Woman is the mother of all living."

Rahab and
Jesebel

The difference in the harlots mentioned was that Jesebel sinned and denied the God of her being: for she said "So let the Gods do to me and more also;" she completed the line of decadency or sin, and went downward "to the dogs." There was no immortality in this woman. Rahab sinned, but

had great faith in Jehovah, she became the mother of Boaz and was an ancestor of David.

The following written by Dr. Quarles has just been received from the Athens of the south. Coming at such a propitious time, it completes and is in perfect harmony with the spirit of the times; the written law is well interpreted by the poem, but without any evidence of the declared system of time.

“JEPHTHAH’S DAUGHTER.”

BY DUNLORA.

* * * * *

How then did Jephthah fulfill his vow? By presenting his daughter to the Lord, as a virgin celibate. This view is favored by several considerations, besides the fact already seen that the language bears this interpretation. Every Israelite was familiar with the idea of the consecration, not only of places and things to the service of Jehovah, but of persons as well. They knew it as a duty in the case of every first-born son, who must be devoted, or else redeemed. They knew it as including every descendent of Levi, whether of the

priestly family of Aaron or not. They knew it as applied to the Nethinims, the subjugated Canaanites; Num. 31:40 speaks of "the Lord's tribute" of captives as given to the priests. They knew, finally, that not only men but women also were devoted to the special service of Jehovah.

Finally, the readers of *Ivanhoe* will remember that, in the closing pages, Scott makes Rebecca devote herself to a life of celibate charity, and asserts that this had been practised in Israel since the time of Abraham.

◇ This is a long introduction to the few and simple verses which are to follow.

Bath-Yiphtah, daughter of Jephthah, is the only name given to our heroine in the narrative.

BATH-YIPHTAH.

"Jehovah, God ! By Ammon Thou'rt defied.
Their idol, Chemosh, claims the goodly land
Thou gavest us. Rebuke the impious foe,
And strike him prostrate with this arm of mine,
And Corban shall be that which welcomes me
Returning home; it surely shall be Thine."

His vow is heard; Jehovah smites the foe,
And Jephthah with exaltant tread comes back
To greet the hearts that love him best;

When lo ! with streaming hair and buoyant as
 The morn, his daughter skips along the path,
 And falling on his neck, imprints upon
 His neck the signet of her love and joy;
 The first to give him welcome.

Sad at heart,
 He looks upon his fair, his only child:
 "Thou troublest me, my daughter, for I've vowed
 Thee to the Lord."

"Thou'st vowed me to the Lord?
 So let it be ! Since Ammon is destroyed,
 Our people free, and on thy brow the crown
 Of triumph shines, let God's good will be done;
 I am content. As thou immortal art,
 A hero by the prowess of thine arm,
 Thou need'st not sons of mine to hand thy name
 To ages yet to come; and I, bereft
 Of hope that from my womb the woman's seed
 Shall come to bruise the serpent's head, will moan
 My fate on Gilead's Mount, and then return
 To execute thy vow. Better the Lord's
 To be, than wife of any mortal man."

With chastened soul the father wends his way
 To Shiloh's peaceful vale, and there presents
 Bath-Yiphtah to the Lord:—a fleckless lamb,
 Unstained by touch of man, a vestal maid
 To tend the sacred lamp, to breathe a prayer
 For burdened hearts that seek Jehovah's shrine,
 To be an angel ministrant to souls
 That sigh and need her gentle help.

God's priest
 Receives the lovely sacrifice, and on
 Her marble brow he puts the sacred dew,
 Anoints her with the holy chrism, and dyes
 Her ear and thumb and toe with offered blood,
 And calls her, "Holy to the Lord," her God.

There she spends her days in pious deeds;
 A helper to the priests in all their work:—
 As leaders of the blind; as warners true

Of wandering souls; as wooing men to God;
As pleaders for the erring, begging grace
For contrite hearts; as cheering those who fight
For truth and right: in each and every way
E'er honoring God and doing good to man.

As years pass by, and spring decks hill and vale
With leaf and flower, there come to Shiloh's tent,
From distant Dan this side Mt. Hermon's snows,
From Simeon's southern slopes, Perea's hills,
And fields that catch the breezes from the sea,—
There come the fairest and the best of all
The daughters of the land, and hold a feast
In May with her, whose father's vow has made
His only child a virgin bride to God.





CHAPTER V.

THE BREATH OF LIFE.

Woman in gaining a truth is conscious of accord in her whole being; the breath which is of life or vital energy attesting to this fact being heavy or light, according to fear or peace engendered. This breath of the beginning agrees with the science of the first truths, that said so little and meant so much.

Every part of the being may retain or lose its semblance, but when the breath of life leaves; no life is there. The breath is sustained by those elements beyond the knowledge of man. The blood can not energise even with electricity, the organs without it; and today's "heart failure" may not answer for divinity or love gone to the God that gave it. Tell me ye learned, when the breath of life is necessary to gestation? And I will tell you when you may kill an animal or a God. The breath of life was not blown into the animals. The

inward love of woman should be capable of turning the hearts of the fathers to the children as this is the purest love of earth, and every contrary must be harmonized by the one knowledge of love. But we are full of all sorts of devices for God's creatures and are puffed up with our great globe-trotting feats. If He should come, we would be so far away from ourselves that we might desire for satisfactory return; an amendment probably to the first commandment: and then "His arm being so shortened," we must needs take up a collection to insure Him knowledge of His predestined image. If the beauty of the

It goeth
Where

inward law was appreciated as the outward law of the fashion and style: that "Like the wind goeth where it listeth." Little need would there be of man going beyond that rest necessitated from a Sabbath-day's journey. What wisdom was given to babes? We beseech! In humility grant this trust to all thy children.

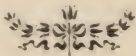


CHAPTER VI.

Nordau states that "Genius has the same features of the degenerate." Why should this not be? In a world where evil is so closely allied to good, and the love perfected that made evil of no avail; but only the works of love and truth live, untrue lives carry their own rottenness; the heart of divinity "Ever speaking through the mouth." In the features of Boccacio, Malibran, Bishop Butler, Goethe, Shakespeare and Jenny Lind, genius is legibly written.

Genius, as Hans Holbein, Corregio, Lippo Lippi, Senior and Junior, picture features of genius, similar to those of Angelo's strong David; with the well lighted open countenance, the mouth full, not thin and firm. If the light or eye is covered, you see the mouth which pictures wisdom and understanding. Cover the mouth you see only

light, which is darkness and beyond the ken of man. This light is the last expression to leave the face in the hours preceeding death. And this, seems to penetrate and is lost, in comprehension of that universal vision or light of the great beyond from whence it came. The mouth at this time tells none of the wisdom of its moulder, except in that perfect form and beauty of plastic art and "The finish beyond which philosophy cannot go."





CHAPTER VII.

NORDAU'S THOUGHTS.

"But words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions think."

—Byron.

Schopenhauer may have been a decadent, as his father married a young and beautiful woman who did not conceal her dislike for this ego; that thought he could educate her, as his wife, up to his ideals.

A Pessimist

We can see the life of this contrary pessimist, and first son, that had all that wealth could desire, as the cause was productive; but Dr. Nordau does not conceive cause in the above or in the following: "The Rossetties were" (not) "degenerates." For they (the famous brother and sister) were the children of compatible parentage. On page 34 Nordau tells us sin is inherited; on page 382 he has outgrown that theory, but all theories change that are not based on the true law. The

mistake of Nordau is that he rendered his verdict as to genius or degeneracy of the fruit before he had studied the tree.

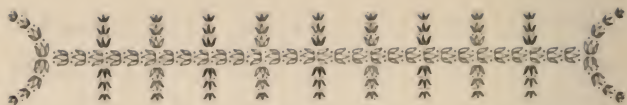
Beings of harmony will try to perfect not destroy divinity.

Ministers' sons and religious artists; as, Della Robbia's family, father and seven sons, and Gaddo Gaddi, Senior and Junior and grandsons of the past, show this preservation

Decadent Ministers through primary discipline. But today the children of the clergy are homed in the small or large rectory, manse or parsonage; without trees, garden or animals, their parents expecting God to care for them, though they are denied His natural tools. Ministers today marry when conscious of no affinity; fearing the temptations of this world, contraries increase notwithstanding religious restraint and appearances. Even a Rousseau with no parental restraint could see only Sin's law, to be delivered from. Who made original sin? Back of which was the ever good. When and how will you teach a child to conceive it? Will it ever believe this as a child?

Unless ye become as a child. Who is wise in his own conceit? Has not this evil through teaching been verified too long? When God in man perfected sin even showing that killing the body could not destroy the perfect good in man of the beginning. Some are so well satisfied with the "original sin" of the beginning, that this virtue destroys their own foundation.





CHAPTER VIII.

Nordau teaches unknowingly the doctrine of the great Teacher, that would have teachers, preachers and evangelists sent out as individuals; he clearly states in Dryden's words: "The people's judgement are not always true, the most may err as grossly as the few." Organizations kill the individual law and are demoralizing to the home and family. The enthusiasm or restraint of the individual leader is only partially known by the herd; Christ said: "Back of Caesar (or all earthly strength) is a greater than Caesar." There is no account of any organization, made during his administration on earth. The numerous organizations in time, will individualize the one great body; man in God.





CHAPTER IX.

The religions of today with their law and creed, exact greater tythes than the old Jewish law; also, more than anything in nature.

Nature's Law The being in harmony with the divinity, that thought, wrote and made it good; has the same strength as the bee that carries burdens of sweetness and life to the flowers that return these same gifts in kind. All devices of man come to naught; England, that holds the golden sceptere over the nations of the earth, is surfeited with gold. The refusal of other nations to feed her, would render her gold valueless.

This greatest of evil the getting of money falls fallow, and of no power; notwithstanding the machinations of rich or poor man; but time's hidden treasures ever tempers, the wind 'to the little flock' and reveals to the poor man that the rich is not in his way.

When man can carry his money in his mind, and not in his heart he will be as void of offence, as a cat that can take the warmest and place by the hearthstone; that we are conscious of his, the aforesaid bipeds bright plumage and belongings, is due to his apparent ego measurements of himself, without his divine dimensions. Let thy Thou, lay A man for a' that aside his accoutrements and he is a 'Thou or "a man for a' that." The beautiful blue jay never destroys through envy, anything more beautiful than himself; the bird of paradise, and pretty poll with no soul, are unmolested by its kind; they are only destroyed by those that would have their plumes the delicacy and coloring of which is as little fit to adorn their being, as a tarantula that of the elephant. Consistencies jewels are only worn well by those that have a heart.

For wholesale blessings are enjoyed by just and unjust; the rich need no protection, they have the full of the earth and can go whither they will. Why should strong man or nation bar their doors? The same mote-

pickers that followed Christ are still walking (with the natural body) in His footsteps. The ill success of the good man, may not be due to lack of divinity in him but may be due to this lack in his fellow man, that destroys, and makes waste the places for those that live by sweat of the brow.





CHAPTER X.

The aborted French nation has destroyed divinity, till divinity destroys just as in the individual. This as civilized nation, and Ireland have little respect for divinity and woman.

Irish and French nation It may be the little the latter had, was to be subservient to that indifferent queen whose scepter they imagine should be held by kings. But their form and inward law has become confused and their artistic genius, wit and soul is migrating or scattering to other lands "to be as pillars of fire for other

Law of Nations peoples." Until their heroes of blood and sin become daughters, to perfect a spiritual love, evils will confound, while they astonish the wicked generation, but their places shall be no more. His seal of divinity in woman is upon the places of decadency or perfection.

“What can that man fear who takes care to please a Being that is able to crush all His adversaries.” How often was the good of Jean Valjean destroyed by the merciless herd, only by the way-side through the single individual did he receive the needed succor. Will the mind’s eye of divinity in genius always be ahead of God’s creatures. The spirit of Moses, Hugo and Shakespeare have answered “In his own time”

“In nature there’s no blemish but the mind,
None can be called deformed but the unkind.”

Deformities appear when man assumes to order other’s charities, destroying that divinity of him whose right knowledge is to “owe no man nothing,” that his divinity for good may not be destroyed in this world and that he may render taxations to state or Caesar and to “God the things that are God’s”. This admonition relieves us of trusts and makes the government or power “of the people, by the people and for the people.” Why should not the government supply railroads and vessels for transportation? Strong men to perfect roads?

Agricultural departments and mechanical departments to be one continued round of good and supply to those that toil? The stars in their circling course, spring and winter, with their

Truly ever returning benefits and rest is
Governed the only type of the truly governed.

The energy of a Flammarion may unfold the law as in Urania; of the well-governed, en-

Camille circling, circling life-giving, irre-
Flammarion sponsible constellations and suns,

minimize to this world's law of cause and effect, rest or death and life; and then the governed

Thou, or individual within the municipality, will be upheld by state; state, by nation, nation by nations, all parts of the one great body "That ever shall be."





CHAPTER XI.

They say riddles foretell an epoch of greater intellectuality, but the following may assist the times and are riddles or mistifiers only to the obtuse. Why did Christ always find man? Why was woman found in the right place when he needed help? Why did he always protect them? Why is our public press a bulletin board of criminality and contention for power? Because the public feed on them. Who made brothels, harems, saloons? The people and men that need them. Has man been provided with little coal in this great world? Too little wheat? Too little land? Too little water? and too little light? Divinity within has indeed become small with so little, and we poor creatures must feed on ourselves. The question "Where art Thou?" And "What

wilt Thou?" Is the energy of this hydra-headed monster of the many organizations, that ignorantly would have all, impelling a more defined system of government of, and by and for these cosmopolitan and diversified United States. To be taxed to keep bounties and pensions for the recipients ever increasing demand, is not justice to our bountiless poor; but underneath our commercial devices, financial interests, missionary interest is the leaven "I am" that makes the knowledge of His law and love plain.





CHAPTER XII.

THE SPIRIT OF THE TIMES.

The knowledge of even the form of the law gave to the sensual Jew the characteristics that makes him the superior to this day in use of outward forms and devices. "They enriched the world's contemporaneous mind and amplified the picture of mankind." But other lands developed good in their time (though no High Priests had charge of their histories, and wars destroyed them.)

Cain loved a woman from an unknown nation, "and she gave their first son Enoch to God" and he became the father of a host of honorable men; among them, were the first artists and musicians. Melchizedek whose
Melchizedek father and mother and place of birth was unknown, was called the great King of Peace and King of Salem, he met great Abraham, returning with the spoils

gotten from the pursuit of confederate kings and prepared a repast of bread and wine to refresh the conquerer. In this case "The less Abram) is blessed by the better," though a man from an unknown nation.





CHAPTER XIII.

Time never displayed greater spirit of evil than in these days in which fornications, murders, and adulteries abound. "Calibrans there are that has that in them in "which good natures could not abide to be with," and "which any print of goodness will not take." Has pearls been thrown before swine? That we should be the parents of undisciplined freedom's graceless slavery?' "No profit we have for learning their language." As the spirit or genius of the times, is far beyond the herd or "Calibrans of the Island;" if our faces were not unlike these Calibrans, we could not distinguish man from beast, and if we were not unlike, we could not distinguish one man from another. France has more law than any other nation in the

Law of
France

world but the hundred thousand laws can not be proportioned to man that contains his own mystery of infinite diversity in action which can only be judged by his divinity, his best counterpart. Judge, court, or jury, can not these days meet out true justice. Though we have devised law like texts in Galations which "entails thirty-six distinct damnations, one sure if another fails." But fail

Forced law

they do except in "what God has joined together," which is that love that makes the written law plain of the beginning and which is with us always and "which taketh away the sins of the world" and does away and confounds man's devices. Consider the man that does the greatest harm to the divine body. The soloonist, judge him, ye cannot. His money, his wife, his children and his home has that within that renders man's law powerless before "Thy shall nots," which pronounces

John Ridd's
Harvest

all good. We have money which with our wisdom falls far short of the return from that divinity in first fruits. Great thick headed John Ridd understood and

opened a harvest with that charity and love, becoming the genius of "Lorna Doon." But millions of dollars go into towers and red tape until the last end which is mere pennies is worse than the first from lack of faith. A man in Chicago appropriated some eighty thousand dollars of religious money.

Religious
Money

The religious body and its representative journals and losers so condemned this act, that a son who loved this father, exhausted all available resources to return the money value, failed, and was driven to suicide after wandering in beggary and disgrace. Surely man is making "the temple a den of thieves." Our rights ill become us when that rich but lowly man could say to the thief "Thou shalt be with me in paradise." Man can not steal or destroy only love or divinity; all else belongs to God. When man with money can not see thieves and having life does not provoke any one to take it, and forgiving sins in our hearts though not destroying souls with our tongue, when we truly believe as we will, that God or love in and

through man can better man (whose sins are to the fourth generation) and relieve woman that must suffer them, then the Thou shalt nots will harmonize with a higher divinity.

No line now can be drawn between the church of the Gods and other modes of entertainment, and for this reason we must "Find tongues in trees, books in the running brooks, sermons in stones and good in everything." For we are simply nearing that time when we will accept the strength of old men and young ministers with that divinity that is the "wisdom of babes and sucklings;" having no faith in the development or devices of earthy reason.

No faith upon
the earth





CHAPTER XIV.

“Man in His own image” is made thus to this day. He makes that which his own love will ever make. How near that is to Divinity can not be answered here. But it does not disapprove the history of that law that cannot go beyond the beginning. That my visavis should be measured, by ministers, lawyers, and what not, is injustice to the unseen. Unlike things should not be compared, neither can you live better by destroying the unlike. “A horse gets up on its forelegs first and a cow directly opposite.” But that they get up at all anyway, to proclaim their horseship or cowship, is that they were made so. Women are not needed in school boards or municipalities if “man alone” is capable of caring for his own; neither should she have charge of

one-hundred or five children; if she is not more capable than he, of disciplining them. Poor woman how soon she fails with all the responsibility of teaching and subduing these animal spirits that have no vent even in a five minutes recess.

The old way of the animal strength of a principal for the large rooms filled with animal playfulness, and woman having only the small charge of a recitation now and then, was the better for all. But every
 Heighth
 thereof time a woman opens her mouth to behold her divinity in "the hand that rocks the cradle rules the world," I sink five feet, something deeper, into the earthy. The largest women and men ever known, were those of the scriptures that can not be discovered as having half a chapter to any one phase of their personality. The one that compelled a man to "work like Jehu" conveys with her name knowledge of her vile being. There never was such a time of picture taking and patent medicine truths, but these are only the outside ego.

Yes, man was made good "in his own image;" but how much he has conceived, look at this strange age; thousands of Salvation Army men going up and down hunting for evil, women in all sorts of leagues hunting evil. In fact they can see no good except in their own charitable ego. And what have we for our pains? Rumors of war and dissensions, bastards instead of orphans in our charitable homes, soldiers with widowed wives, judges a prey to justice, murderers without provokers and naked images but no naked babies. We need not wonder at our confounded judgements and vanities. Are we more vicious than the sparrow, or any animal guided by instinct? Are we not made as good as the sparrow? Our law based on the commandments, or the law He did not do away with, was the best guide to the best contemporary nations of the past. We are no better, in fact we know only the a b c of the first law,

That divinity has as many heads as life we acknowledge, but to conceive parts of the supernatural, need only words of man to con-

found woman's ignorances. A phrenologist to place all his conceived motive powers develops a head larger (see their plates) than that of Caesar who had only the largest ego of earthy man. Though making heads so large, these scientists have not proven that loss of mind or senility is from the use of the mind, no doubt this fear has weakened some energy.

Divinity or love makes of apparent vices, virtues. The disciples were no better than the men He might gather any where today. Fishermen, lawyers, doctors, rich and poor men, Jews, Gentiles from wilderness and the metropolis knew, and followed Him without change for He had been with them always and will be. "Fear not even unto the end of the world," when the soul returns to its own. A Judas among them did not disturb, and went his way according to the law. There is not an evil under the sun that does not carry its own destruction.







CHAPTER XV.

BEGINNING OF LIGHT.

“Cans’t thou bind the sweet influences of Pleiades, or loose the bands of Orion? Cans’t bring forth Mazzoroth in his season? Or cans’t thou guide Arcturus with his sons?”

There is a time and law for everything except Divinity whose light developes His own law. The star of Bethlehem was marked by astronomers only once and may never appear again within that universe penetrated by the eye of man. Suns whose light if blotted out now would not reach us for 30,000 years may not be the light we need. We have been partakers for ages of life properties as ozone and argon that we seem to have only imbibed within the last quarter of a century. There is “law celestial and a law terrestrial,” man must look to divinity for conceived ignor-

ance with the knowledge of God is better than conceived education without God. "Knowledge and restraint" reveals to Nordau the strength for his own protection. But this very strength in his own ego is the weakness that can not see anything beyond himself of unseen eternals that become accidentally (we imagine) the first fruits and wisdom of the smallest of these. The law is so plain "that a fool may not err therein."

If our eyes were not holden I am sure we could
 Eyes holden see the soul separated (by the law
 or love) from the body the third day
 after death. The fair form that Socrates saw, said "the third day hence to Phthia shalt thou come." We grant surprise that Socrates knew the third day the change should be made; but what chivalry to acknowledge the alluring maid. We follow blindly this law in not interrering our dead until three days after death, assuming the knowledge that the natural body is nothing without the life, which is again somewhere and we not conscious of it being here as we were unconscious

of it being anywhere before here. "Dust thou art to dust returnest was not spoken of the soul." Death is only the return of the ancient mariner light, from the greener shores of that celestial oblivion, that carries the I am *in its onward flight to its Own.*

A true physician dreams, sleeps and eats with his patients; his works are for the betterment of mankind. His tools, expensive and useless to the unskilled and ignorant. His very expensive books, through which untiring energy has traced the minutest vein and nerve to its fountainhead, all these are rare books sealed books to those that have not been disciplined in reason. Indeed no man works as near his maker as a conscientious physician.

Lack of reason employs quackery and its nostrums, with as little compunction as it swallows a gold pill or gold brick, swallowing of them all or either with the surety they will conceive gold. But many were lost on the other side of the world, before

the reason of the herd, admitted the world was round.

But physicians work successfully only when in harmony with nature's demands. They cannot make a law that will lengthen or vitalize that oblongata, the vital point or knot which loosens the hold here from eternity. They have reasoned that vital energy and strength of mind is shown by the convolutions of the brain. But brain convolutions are as variable as faces, whereas,

Facts remain and theories are refreshed, when we compare the small brain of a sheep that can not do anything with the small brain of Gambetta, that relieved a kingdom, or the larger brain of the elephant and whale, is compared with Cuiver and Webster, it was Poe that stated many men with inconceivable light and perceptive powers, "are born to blush unseen," etc. Comparisons will not give us cause of life, which thousands of years as a day, have been perfecting. Man may see the law creates facts but can not see this subsisting power and unseen eternal

great "I am that I am." "His ancient word said to be lost in Tartary," will be the same "I am," that found, and discovered itself and the law to Josiah.—"In His own time," Divinity reincarnated accidentally may discover this antiquity among the truths and haunts of the east.





CHAPTER XVI.

A southern man said "Woman was not a sentiment but a problem he gave up." If the southern man gives us up we are indeed bereft of a friend; but woman "can not tell what she may be," though for a time they may erect, to confound them in their greatness, temples and towers of Bable to the sky that will fall and ignominiously cover them, but rising from this debris they will attain a normal condition and knowledge of the "Thou shalt nots" that will render them as "harmless as doves and wise as serpents."

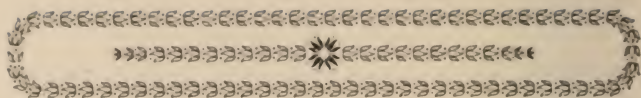
The new woman as of old, heralds the new man. She never rises only that he may become greater. The strength she is developing and foretelling in her Amazonian physique and mentality, will enable man to have some conception of his

100

expected abilities and harmonizing perfections.

An
Amazonian There are some sickly vir-
tuous and hypocritically pure people
that treat the dire sexual evils which affect
society with silence and aversion; but if gold,
the purest metal, is found it must be relieved
of its dirt and dross to get its full value.
Fear of bodily ill compelled, and then love
guided the children of Israel. Time ever
repeats its law with more beautiful variations.





CHAPTER XVII.

Though "Mizpah" was written many days ago, this is my last explanation. Many a slip may be inserted (with a proof) into a pamphlet until, alas, it becomes a book. That Samson should not have any physical infirmities, as he had immortal God fearing parents, the mother, (the one that carries the physical infirmities,) Manoah's wife was ordered not to eat any unclean thing or drink any wine. No one has ever doubted Samson's God given energy, indeed love is energy. It is a wise providence that allows woman to vindicate herself, for prone to physical suffering she will improve her being and is relieved of the sin of not transmitting of that she is not conscious spiritually.

The mind of ages allows a woman to say that man has no conception of prenatal influences (not being a woman.) Woman has ever

seen herself through love and the eyes of man. Contraries develop contraries though the body or the mind may not suffer, yet mere sacrifice from lack of divine love shirks responsibility and leaves the weak to carry burdens from which angels shrink.

Woman must respect her own divinity. Thousands of dollars are used in the protection from justice, beings that may leave four generations carry their sin. A woman would suffer and reap from the cause all through her life. It is not meet these weak ones should be the tools of heartless fools and conceited idiots. Faces that say There is no God or love, are too weak to assure those aspirations for betterment that gives to life harmonizing peace and hope.

The hypothesis that a noted author based all his theories on was that to be born
 Shandy right and named right relieves
 hypothesis the being of misfortune. It
 will also serve a woman's purpose; though the author does not admit of her enjoyment of even the hypothesis. But I

verily believe, through the law and name put upon us by man, we have been "Nicodemused into nothing." From our state you would imagine the law had been made for peace and preservation of mankind, but we are what we are, and "many things impossible to their thought, have been by their need, to full perfection brought." Woman will not reason as man; indeed, she does not have to, if she succeeds in business (as she does) it is due to her accepting the unseen with little reason, to illustrate, every assertion herein contained was reasoned after making. Being conscientious my words were measured and weighed and double weighted, to give full light, for fear some great strong man might outweigh with his reason, and relieve the unseen. And now again I am going to try to put a stronger light on a subject that I know has only had a scintilla of light thrown on it; which is this, "God and reason made the law" and the few words "Let us make man," implies and allows man to reflect or conceive "His own image" with the sanction of God

with man, in evolution and development of man, just as "The images which Dante employs speak for themselves." Man, conceal thyself behind this assertion; or, conceive thyself before this assertion. "Darwin's assent of man," with his thousands of words is void of meaning when you compare and can generate light into the few words of divinity which many times have to be repeated by us "seven times seven," to conceive immortality. Montaigne has said you do not know a thing 'till you can tell it. The above is the last of twelve efforts I have made to convey the thought in its true light,

His measurements can not be conceived by our short existence here, as many thousand years generated a perfect man for earth. The minimum or lowest ebb of animal reasoning becomes the maximum or genius far ahead of the herd. "For he will not always be at variance with his own." The unseen or genius has ever been with reasoning man. Moses

was the unseen with the selfish Pharoahs. Christ was and is the unseen with the greatest ego and the then Caesars; when we know ourselves we will all be geniuses or members of one great body the perfect God and Christ.





CHAPTER XVIII.

Whether man is becoming more spiritual or woman greater physically can be only judged by the times; man now parts his hair in the middle and the compass of his voice is several notes higher; he too, allows woman to do most of the reasoning in her way, Strange, it almost appears, "the first shall be last" and "all things will be new."

Nature begins to weed out polygamy as she rises. The great king of beasts, the lion, void of all moral consciousness is a better monogomist than man that has the written law for a guide. Swedenborg imagined he would generate supreme affection and "conjugal felicity," in heaven unseen wisdom guided and relieved the woman that jilted him of a shade, that could not have been one with any thing on this earth. But if men,

shutting their eyes, women tearing out the instincts of the deepest soul, will plunge into their ill conceived cages, the fault is with the people that plunge in and not the cages. And one man said he thanked God that marriages without supreme affection were cages of red hot iron. Olive Schriener gives us a still sadder picture in the "African farm," where the conceived child of no father is imp of the devil, while the child of a home and parents is a darling angel, beneath heaven's own light. Here is the confusing law, before the natural and written law that should be ever engrafted in the coming generations.

But the God of love, of the beginning in man, may accomplish all that love in Christ or God in man did when he healed for earth sins earthy diseases, as sore eyes, palsy, evil spirits, cripples and wasting diseases. Diseases induced from accident and climatic epidemics are not mentioned separately as in Pharaoh's time, these seem tempered for the times. The man afflicted with devils had the same spirit that was good after

the evil spirit went downward into the swine. The law that formed the animals retains the same good as in the beginning. The beautiful Arabian horse through man's

Preservation of the law devices may be bred to develop more muscle, speed and weight, but

back again (to whence, we know not;) the type returns to its first original beauty, and benefactor, of that God in man, that had "dominion over the animals." Even our words are only mind servers. Protection weakens the strong and does not protect the weak. Unions are only a separation against themselves. Did Christ name the rock upon which he and his church was built? Maybe it was the individual law that questions,

"Lovest thou me" of the spirit within of the strongest ego, yet weakest faith of a disciple of the great body.

A contemporary of though no worse than the times has no faith except in money, but if He with man conceived his image good, man with Him must make it good.



CHAPTER XIX.

From much that has been written in little, the hypothesis may be drawn that each of the six days that "the Lord did his work," Gen. I, was a thousand years and the day that he rested was the thousand years that was perfected in rest. Today Saturn and Jupiter are void and without form "the waters must be gathered together." The rocks and hyroglyphics on recently discovered Assyrian monuments corroborate scriptural history only to the deluge. We have no writings earlier than Homer who lived about 400 years before Herodotus, (who was 484 B. C.,) allowing the latter to trace events to Cyrus, 583 B. C, The great Josephus contemporary almost with Christ states that it is doubtful whether these traditions of Homer were preserved

through letters and writings, or their memories preserved through song, for where the Grecians lived 10,000 destructions have overtaken them. If a woman's count takes off a hundred years or so before or after, the argument remains the same. Man has no history of man before the beginning in Gen. I, that had dominion over the good that was given him. Max Mueller states: The first man could not be a savage, for if he had murdered his children we should not be alive and if he had eaten his fellowmen, if there were any to eat, we should not be alive, and if he had disregarded certain laws of nature probably we should not be alive. And no one has succeeded in proving that after man had been created a new evolution or creation of man took place. The when and where, of the beginning, is not of as much importance as the "I am," of the first man that we are still perfecting. Though we can not find one being, or generation of man, knowing, or living the perfect life, except Christ, since the third chapter of Genesis was written.

But as we near that divinity a thousand years may pass even to us as a day.

Our wisdom of many words have become like a virago's face, no divinity in it, but God unseen, will care for his own, though tormented like Job was, our faith need not be shaken. His irony like a two edged sword, still does duty in the words, "No doubt ye are the people and wisdom will die with you."

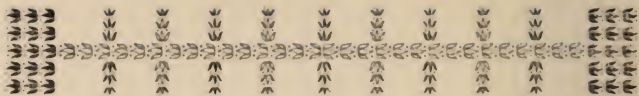
As paganism was above heathenism and
 A thousand Confusianists, Buddhists and To-
 Year day temism, are above the fetish wor-
 ship of Africa, so will be the twentieth cen-
 tury above others, when we have that
 knowledge of life, the Alpha and Omega
 which is and was pronounced good, for the
 virtues in the world has proven

"The quality of mercy is not strain'd,
 It droppeth as the gentle rain from heaven
 Upon the place beneath : it is twice blest;
 It blesseth him that gives and him that takes:
 'Tis mightiest in the mightiest : it becomes
 The throned monarch better than his crown:
 His scepter shows the force . of temporal power."

Why should the thought be so far away from
 its father ? Will the within ever reach the per-

fection of the beyond? Methinks the Lord's prayer and that one song of the angels, "Holy, Holy, Holy," which wert, and art, and ever shall be, relieves our fear. We can still wait His own time.





CHAPTER XX.

OBITUARY.

Having no desire to write anything more on this subject and fearing death through this pamphlet I hereby write my own biographical obituary, while I have life to give it enthusiasm; a power unknown even to a generous death, that allows you sometimes, both your head and your heart. And again Pisanio like "might kill thee at the heart and also leave the head off," have reasons for thinking I was the first child of my parents (observe the hypothesis.) My time has been given to humble arts as house keeper, dish-washer, baby tender, doll fixer, office and telephone boy, shopping agent, school teacher, gas fitter, reporter, soap maker, wood carver, picture hanger and painter, of the names and also their unseen beauties. Many beautiful

melodies, too, have been "poured into the porches of my ears," but my interpretation of them has never touched in others a responsive chord. In fact all these things done after a fashion of my own, conceived me as a mere "jack of all trades" and commerce; could convey flowing robes in beautiful coloring, put bouffant draperies in picturesque French styles. But with all these undertakings there was always something in the makeup, that would like Balaam's ass, go no farther; a something unsaid; an unfinished end that gives a comi daisical appearance to the whole matter, just like this mule, though well and decorously cut, you feel as though if you would give one jerk to the ear, he could laugh and wink the other eye, mule though he be.

This defect I hope will only be discernable in the preface or obituary. These stand as a sort of Mizpah and earthworks for the homing of the many darts of the well armed. The body of the book escaping and retaining the heart and head of every life in it.—The immortal part which I have used whenever

possible, as having doubts of my earthy ego, "not knowing what I shall be."

The thing is so ordered (out of compliment to the imagined reader,) that the largest part I have desired to write, remains unwritten. "Great wits jump;" this law was not purpose-ly followed to be great, but owing to that charitable and misery loves company instinct, which hereby grants the reader the privilege of finishing every chapter according to his own knowledge of latest rules of thought, tunes and compass.



A COMPILATION OF LEFT-OVERS.

In the book *Urania* published years ago and mentioned herein, may be seen Flammarion conceiving the celestial wonders that should be patterns for the surrounded Thou or God in man that is ever working his wonders to unfold. A Paris correspondent, Feb. 27, 1897, reveals the Spirit of the times.

NIGHT REDUCED TO TWO MINUTES.

* * * * *

With a cinematograph M. Flammarion took his stand one night in the center of a fine stretch of landscape, and left the moving earth to register the heavens on the film of the instrument. He took thousands of proofs on the same film, and made a series of photographs showing the gradual going down of the sun, the coming out of the stars, the rising of the moon, its motions during the night, and the entire movements of the ever changing astronomical bodies from darkness to dawn. the whole scene of the star lit heavens trans-

ferred to the film, ending with the breaking of the day, and the chasing away of the stars by the rising of the sun in the morning. * * With the cinematograph he caused to be shown in the theater a picture of the earth as seen by the inhabitants of the moon, if there be any. Ingenious Flammarion constructed a huge globe, on which was marked all the various seas and countries of the earth in exact geographical positions. Then, aiming his instrument at this globe he caused it to revolve by means of mechanism for the purpose. Behind this globe Flammarion had placed a representation of the firmament as it appears at night, and then illuminated the globe in the manner that the sun does the earth. Then the globe was set revolving, showing the entire revolution of the world in two minutes. No better means of illustrating the wonders of the heavens and the method of the earth's revolutions have yet been devised, and Flammarion has won additional laurel wreaths.

"Say unto them,
I am hath sent me unto you."

In the juxtaposition of ancient law and the revealed law, the perfect man John, "a man so great was never born of woman" preceded

the perfect revealed brother, Christ, "which was and is ever with us, though the world knew it not." We can not measure the time of the "generations that shall pass away before all is fulfilled," though "those

Temple of
God

that knew him were continually in the Temple (the temple of God in man) praising and blessing God." Our greatest help comes from meditation and research, but the more organizations man conceives for bettering, not destroying man, the greater intellectuality. The more searching individuals the more of God and less of man. For this peace or kingdom of God does not come by observation, being only conscious of our own temple or body. But His elect have always been on the earth, they are the children of God-fearing parents and are as plainly marked as the "Strulburgs or Immortals" of Swift. "They are the righteous that are never forsaken nor their seed begging bread."

Spencer with this great divinity is able to

Herbert
Spencer

philosophize up and down the whole earth. But he admits of being satiated owing to prescribed narrow limits of his God-fearing parents, that gave him such a strong foundation. Mark well, though it darkens these pages for the purpose of making

the light stronger. The hideous face of the Philadelphia boy murderer who glories in the fact "my grand-father killed his man my father his and I mine." The last victim an innocent child. This sin developed boy was the son of parents acknowledging the law "to the third generation of those that hate me." "For who sayeth he loveth me and hateth his brother the truth is not in him." An individual may mark the "Rake's progress upward" but succeeding generations mark his progress downward. For "what must be shall be 'to them that hate me,'" and that which is a necessity to him who struggles is little more than choice to him who is willing." For the unseen is ever relieving the burdens of those who trust Him.

The humility of the south in knowing they may have been in the wrong, the isolation of the north from them, and taxation without its full benefits, adds insult to their humility to place the negro in places of trust, over the little that remains unless we are sure they have neared divinity with more rapidity than the white brethren who have had so many more years of civilization in wars, peace and contention. Booker Washington and Paul Dunbar, children of God-fearing parents may

Hogarth's
lines

be exceptions, but the south, heavily burdened, without money, have been sustained. In hamlet and city without ostentation, they have worshipped the God of destroying man. He has given wisdom to these children. The energy and intellectuality of certain districts is stealing over the whole nation. Lynching is the child and undisciplined orphan of helpless widowed mothers.

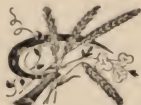
There is one ego greater than the whole army—the Emperor of Germany. In France the army is greater than the people, whose only fear, is that they have not enough people to supply the army? or not enough army to destroy the people? Divinity in woman is refusing to propagate this aborted people. In other countries money is of more value than man? Man greater than his elder brother Christ? When James and John saw that Christ was not received by the Samaritans they asked “Lord wilt thou command fire to come down from heaven to consume them even as Elias did but he rebuked them and said ye know not what manner of spirit ye are of.” The speech of Josephus at the siege of Titus may have been greater but these few words reveal more. Still disciples can not acknowledge the “I am” that is ever

Capricious
France

within for good. Time has been given to destructive man. Josephus was lost in wonder discovering the same number of years existed between the first building and first destruction, and the last building and last destruction, of the one temple at Jerusalem.

With the earthy dust or lusts of the flesh does man contend. "Cursed is the ground for your sake (or good). This is the evil of him that hates me unto the third generation."

Women contends in physical suffering and labor. "For in sorrow shalt thou bring forth children." Through love not transmitting
Types of the
one temple—
Man. her sins as she conceived great perfect man John who was quickly followed by elder brother spiritual man Christ. Intellectual man may be changed quickly to spiritual man. The coming two thousandth year points to some definite good for those who wait.



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